ספר זכרון

The Jewish Chronicle

(ENLARGED SERIES).

PUBLISHED WEEKLY.

בטח בה׳ ועשה טוב "Trust to God, and do what is right." Psalms.

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PULPIT INSTRUCTION.

PRAYER AND SERMON.

MAN is in harmony with himself when the principal powers of his soul are in perfect unison. This harmony of the spiritual man is *virtue;* as the dissonance of those powers, the partial and predominant action of individual faculties, is *vice*, or will degenerate into it. This is the leading feature in the Platonic system of ethics among the ancients, and of Mendelssohn among the modern philosophers.

Virtue is the object of all true religion; to make man holy, as God in heaven is holy, is the tendency and character of all religious institutions; they are antiquated, obsolete forms, or they were never endowed with the spirit of vitality, if they do *not* educate man to such harmonious virtue, the result of the internal equilibrium of his powers.

The chief institution of our religious community is the synagogue. The temple was the aim of all the toilsome wanderings of our ancestors through the desert, of all their dangers and combats in the Holy Land; only by the building of the temple the Divine idea, from which emanated the necessity of their redemption from Egypt, was accomplished, and received a solid and permanent realisation. But every synagogue is a little temple (מקדש מעט); in it the Divine glory is reflected in all its splendour and infinitude; the synagogue is to us an image of the temple, in which the Lord of the universe has himself promised to dwell.

Thus the synagogue, being our principal religious institution, is preeminently designed to lead us to virtue, and to preserve and strengthen us in its practical observance; that is, to produce within us that harmony which is the effect of a proper equilibrium of our mental powers.

Now our chief energising springs of action are *feeling* and *perception;* for imagination has no direct influence upon our actions.

Feeling and perception must therefore find in the synagogue their harmonious exercise; for only in their true harmony and mutual influence can we derive a firm and reliable apprehension of virtue.

Now, in our divine service, the religious feeling certainly finds its most substantial and complete fulfilment in our beautiful prayers, sublime in their contents, and venerable from their antiquity. Obdurate and callous, indeed, must that mind be which cannot be moved by the soul-stirring and yet simple effusions of genuine devotion. Yea, he who delivers himself up entirely and unreservedly to the influence of these wonderful creations of sacred poetry, will feel his heart sanctified, his soul filled with sacred purity, and his mind elevated to the prototype of all goodness and truth.

But will this effect be permanent? Will the heart always retain the same holy fervour, the soul always the same purity, and the mind the same heavenly elevation? The prayer, according to its nature and character, produces only dispositions of the mind; it attunes the heart to a certain pitch of sentiment; it melts down, as it were, the hard brass of our bosoms into plastic material; but this will soon harden again, and return into its pristine shapelessness, unless those brief softening moments be judiciously applied to give to that mass a useful and available form.

The only instrument powerful enough to effect this is the *thought,* the word of God, which is "like a hammer that breaketh the rock in pieces" (Jerem. xxiii. 29). The thought perpetuates the transitory disposition of the moment, endows it with form and vigour, raises it from the nebulous atmosphere of the feelings into the pure transparent sphere of the understanding; it changes indistinct and confused subjective images into clear, intelligible, and positive notions. Thus is the sermon the necessary complement of the prayer.

Further, every religious system, and especially the Mosaic dispensation, addresses itself, not exclusively to the feelings, but also to the intellect. "*Know* the Lord thy God," and "*study* the doctrines of His law," are so pre-eminently the principal foundations of our faith, that many sagacious and pious religious philosophers have characterised it as the religion of *understanding,* excluding almost every necessity of *belief*. The true Israelite must, therefore, strive to *understand* the Divine precepts. And where is the appropriate place to acquire such indispensable knowledge? Not in the toils and distractions of our daily business; not in the various troubles of domestic life; even not in the schools or academies, where, at the best, the mere elements can be imparted to the youthful mind, whilst the deeper and more recondite doctrines are inaccessible to his imperfectly developed capacities. No, the synagogue is the only place where the Israelite, in congenial seclusion from the turmoil of the world, leaving behind him all earthly cares and vexations, prepared for the understanding of the Divine word by the sublime strains of our ancestral prayers, can with advantage listen to the instruction which a pious and eloquent teacher, imbued with knowledge and wisdom, is able to offer him on all the important and often difficult questions of our sacred religion. The religious *feeling* will be of no avail unless it be attended by a proper religious *understanding.* And thus is the sermon again the necessary complement of the prayer.

Further, admitting that the feelings are fully engaged and warmed by the prayers, does the intellect during all this time remain quiescent? Its activity cannot be suppressed, even for a very limited space of time; reason is *the* divine spark in our nature, which may be obscured for a moment, but which can never be lulled to sleep for any extended duration; reason seeks for itself improper occupation if no healthy sphere of activity is offered to it; it strays about, if it is not fixed upon some proper object; it will speedily fly from the prayer-book, and to other subjects; it will leave the synagogue and be occupied on worldly ground—the house, the family, the daily vocation—unless it be fixed and attracted to the synagogue by appropriate and inviting devotion. And the daily repetition of the same prayers, which becomes but too soon a work of mechanical repetition, with which the mind has little sympathy, and to whose beauties even the heart grows gradually indifferent, must necessarily, in no inconsiderable degree, promote those wanderings of the intellect. Thus is again the sermon the necessary complement of the prayer.

To allow mere understanding to adjudicate on matters of worship—to come from a mere sense of duty, and leave the heart behind—the worshipper would be easily persuaded that his presence in the temple was unnecessary and profitless, that he might say his prayers as well at home, which is a sad delusion, if he is unable to rouse himself to devotion in the midst of a congregation; one member after the other will, first on a Sabbath, then on a festival, keep back from the synagogue, where his intellectual powers find no nutriment; the sacred edifice will stand deserted, the last link of our unity will break asunder, and every one will stray according to the imaginations of his heart.

We may shut our synagogues, unless we provide for useful pulpit instruction.

PRIZES GAINED BY A JEW.—At the presentation of degrees at the University of London, on the 4th instant, Mr. John Zechariah Lawrence gained the degree of M.B., as well as medals for proficiency in anatomy and physiology, chemistry, and for *materia medica.* Mr. Lawrence is the same gentleman who has been appointed house-surgeon at University College Hospital. Last year our respected and talented co-religionist also monopolised a great number of prizes.

THE COMING STRUGGLE.

The following very interesting extract is taken from a pamphlet under the above title, of which nearly 100,000 copies are said to have been already disposed of. Whatever may be our views on the subject of prophecy, however many of us may conscientiously differ on their import, one thing is clear; which is, that the present position of Western as well as Eastern political affairs is evidently tending towards some important and astounding *denouement*.

The many and severe wars which our country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here, however, enter on this question, but beg to inform such that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the East. So far, indeed, as she herself is concerned, this may have been the real aim; and now that she is in possession, the physical advantages which accrue from them will be a sufficient incitement to their retention. To preserve the East Indian market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation, they are really accomplishing one of the grand designs of God; and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will by-and-bye become very obvious, will be to do that which will tend immediately to the accomplishment of Jehovah's long promised purpose—*the restoration of the Jews*. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a *conversion*. This is erroneous. The Jews will return to their own land in as great ignorance regarding Christ as when they left it. They *will* be converted—of this we are assured; but it will be subsequent to their re-establishment in Palestine, and by the immediate operation of the Divine Being. In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as *human*. The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it, *all at once*. The veil is to be taken away, the blindness is to be removed, and this after they are brought back to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*. Then ye shall know that I am the Lord" (Ezek. xxxvii. 12).

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is their restoration that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonisation of the land of Israel by its former inhabitants. But how, it is asked, will they be restored? and how does Britain become the agent? In this very simple manner. When Britain sees the Emperor of Russia in possession of Turkey, and preparing to conquer continental Europe, she will become alarmed for her darling Indian possessions, and strengthen her position in the Mediterranean Sea, to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing the Turkish dominions to his sway, he will naturally endeavour to take possession of Palestine, as that country forms a part of the Ottoman empire. This, however, Britain cannot permit. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she *will* prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long expressed determination to preserve the Holy Land for the elected, eldest-born of his children. Were the Russian emperor allowed to take possession of it, he would carry the land tenure of the north along with him, and thus the soil of the land of Canaan would become part and parcel of another nation, its peculiar character as an inalienable possession would be gone, and being "common" it could no longer be called sacred or "holy." But this cannot be. Jehovah hath said, "*the land shall not be sold for ever*; *for the land is mine.*" It is therefore impossible that it can ever be occupied by a power that would at once incorporate it with other territories. The attempt has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him gaining his point, and in negociating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and *claimed the land as his for ever* by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to *claim the soil*. They indeed "divided the land for gain;" but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession without having the right to complain. According to the Mahommedan creed, the land is God's, and though it may be occupied, cannot be *owned* by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to place a Jewish colony in Palestine; and thus, it will appear, that the river was dried up in order "that the way of the kings of the east might be prepared." The drying up of the river, or the destruction of Turkey, will render it necessary for the "kings of the east," or the British power which rules there, to promote the return of the Jews to their own land, by placing its mighty banner of guardianship over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that restores the first portion of the Jews, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the l nd shadowing with wings, that sendeth ambassadors by the sea," enjoining it to put forth its power for the protection of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land shadowing with wings?" We are told that it is *beyond* the rivers of Ethiopia. Now, going east from Judea, across the Euphrates and Tigris, we reach Hindostan, the most important of our Indian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea;" in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion; and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The Sultan has "divided it for gain," and his pachas lay it waste, and hold it waste, at their pleasure. It will, therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in orde to make these a wall of defence for the Jewish colony; and hence the language of Jehovah to his restored people, "*I gave Egypt for thy ransom, Ethiopia and Seba for thee.*" By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length, being shadowed on every side by the wings of this mighty power, the new commonwealth will grow and prosper, like a cedar on their own mountain of Lebanon.

(*To be continued.*)

BOARD OF DEPUTIES.

The election of members took place on Sunday last, when the following gentlemen were returned for the undermentioned synagogues:—

Spanish and Portuguese Synagogue.—Sir Moses Montefiore, Bart., F.R.S., Solomon Sequerra, Esq., Joseph Sebag, Esq., Judah Aloof, Esq., Isaac Foligno, Esq., Nethaneel Lindo, Esq., and M. H. Picciotto, Esq.

Great Synagogue, Duke's-place.—Baron Lionel de Rothschild, M.P., Sir Anthony de Rothschild, Bart., Lewis Jacobs, Esq., Joshua Alexander, Esq., Louis Cohen, Esq., Samuel Moses, Esq., and Denis M. Samuel, Esq.

Hambro' Synagogue, Fenchurch-street.—Solomon Cohen, Esq., Jonas Engel, Esq., Judah Jacobs, Esq., and Jonah Levy, Esq. Hyam Hyams, Esq., one of the late members, declined to be put in nomination for reelection.

New Synagogue, Crosby-square.—David Salomons, Esq., Alderman, Lawrence Levy, Esq., Lewis Levy, Esq., and Lawrence Myers, Esq.

Western Synagogue, St. Alban's-place.—Henry L. Keeling, Esq., and L. H. Braham, Esq. A unanimous vote of thanks was passed to the late Deputies, A. Goldsmid, Esq., and S. A. Hart, Esq., R.A.

Maiden-lane, Synagogue.—Nathan Defries, Esq., and Henry Harris, Esq.

A very general feeling seemed to pervade the electors at the several synagogues, that the sittings of the Board should in future take place at an official place of meeting, and that the sittings should be public, and not secret as hitherto.

Manchester.—The election of three members to represent this important city is appointed for Sunday next. The three gentlemen nominated as candidates are, we are rejoiced to learn, advocates for a thorough reform of the laws constituting the Board. No opposition candidate has as yet been proposed. Mr. Jacob A. Franklin, the late deputy, does not stand as a candidate on the present occasion.

Birmingham.—The New Congregation is about to elect a representative at the Board of Deputies. What is the Old Congregation about to do? We earnestly hope that they will not be indifferent to the duty they owe their brethren, by neglecting to have at least one member at the Board.

OUR CHRISTIAN PARLIAMENT.

A Dialogue between a Liberal and a Church Protectionist.

LIBERAL.

A Christian Parliament, what 's it
Of which so much is said and writ
At random? Surely 'tis a thing
Of which some Christ or other's king,
At whose behest it speaks and acts,
And as he wishes laws enacts.
Then whose the Christ the House of Lords
Acknowledge in their deeds and words?
Not, certainly, the glorious Jew
Who taught whatever's good and true,
And gave the precept, "Do to men
As you 'd have them to you again:"
They otherwise would not exclude
From civil rights the wise and good,
Who scorn as faithful to receive
Except what they in heart believe;
But give to every man his due,
And as the Christian treat the Jew.

CHURCH PROTECTIONIST.

The principle I understand,
But cannot to the thing in hand
Apply it; for if Jews begin
In Parliament to make a din,
The church establish'd in the realm
They very soon may overwhelm;
Or from her take her crutch[1] away,
And then she could not stand a day,
As Radicals of Manchester,
And who knows who besides, aver?

LIBERAL.

The church in danger from the Jews!
Well, these are very wondrous news!
Then must the Jews be worse than hell,
Which cannot 'gainst the church prevail,[2]
According to his word, whom we
To be Messiah do agree.
No, no, my friend, think not the Jew
Will either harm the church or you:
This cry of "Church" is nothing more
Than what has oft been heard before;
A public cry for private ends,
That priests may pocket tithes and tiends.[3]
Tithes are in danger, I allow,
The church was never, nor is now.

24th Tebeth, 5613. W. W.

REVIEW.

THE RAGGED SCHOOL UNION MAGAZINE.

WE are charged with being, as Jews, the irreconcileable and implacable enemies of Christianity, and, among others, by no less a personage than the Earl of Shaftesbury, the President of the Ragged School Union, the proceedings of which institution is advocated by the magazine for May, now lying before us. The Ragged Schools were established to give secular and religious education to a class the most wretched and neglected of the offspring of humanity. Little do the finely-dressed and happy dream that, under our very eyes, lives a class of neglected children, little, very little, removed from the wild Arab of the inhospitable desert, and like him whose hand is against every one, and against whom every one's hand is raised. This class is reared up as food, or rather victims of our gaols, our hulks, and not unfrequently, of the scaffold. Philanthropy has, however, exerted its sway to correct this evil, and at the head of a noble band of disinterested philanthropists stands the name of one whom we regret is also the leader of the opponents to the acquisition of our just rights as Britons—the Earl of Shaftesbury. In the schools supported by this union the poor ragged children acquire habits of industry, and receive instruction in reading and writing and a knowledge of the existemce of that God of whom and of whose mercies and goodness they were before as entirely ignorant as the New Zealand heathen. It is true, that the religion taught them is not the one which we, as Jews, profess; it is the Christian. Now Jews these little ragged children cannot become; the causes which prevent them need not here be mentioned; but then Christianity teaches them also the existence of the Supreme Ruler of the universe, and our religious creed teaching "that all the pious of the nations have a share in the world to come," we can truly, conscientiously, and fearlessly tender our thanks to the office-bearers, committee, and supporters, for their care in having these poor children placed in a path which will, in time, take away the reproach that, in a land boasting so much wealth, intelligence and civilisation, there should, *pari passu*, be so much poverty, ignorance, and barbarism. We join in wishing the *Ragged School Union Magazine* every success, especially as the profits go towards the support of ragged schools. Better, far better, to make those poor neglected ones good Christians than allow them to remain neglected and debased heathens.

[1] D'Aubigné, the historian, calls the state the "church's crutch."
[2] See Matthew xvi. 18.
[3] Tiends, in Scotland, are equivalent to tithes in England.

JERUSALEM, PALESTINE, AND SYRIA.

BY DR. J. V. C. SMITH.

JERUSALEM is tolerably clean, from its location on a steep hill-side, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain-water is carefully collected, which is used for all domestic purposes. Water-carriers bring some in skins on donkeys from the pool of Siloam, but few only are able or desirous to procure a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood for fuel is always dear, being sold by weight, and is principally roots of olive-trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish, placed in the centre of the room, is the extent of an attempt at a social fire. At Bishop Gobat's and one other house stoves were noticed. At Dr. Spaulding's missionary-room at Damascus, a regular Boston stove diffused a comfort that could nowhere else be found in the town.

Old as Palestine is as the residence of civilised man, there is not one decent road five rods long in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over any one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Abba Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem towards Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energeti· but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite that would withstand the assaults of the elements or the destructive agencies of conquerors in after years, the besom of destruction has swept them all, all away; and Cæsarea, the magnificent capital of Judea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse, feeding amongst crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up somewhere. No one resides in a valley. From some hill-tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them, he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward, like the gyrations of a cork-screw, for ten or twenty hours, to get at the proposed settlement. Miles are unheard-of things in Palestine. Everybody speaks of hours who designs a movement. It is seven hours to one place, for example, two to somewhere else, and forty to another.

The reason for taking hill-tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and, if they don't like them, keep them at bay with the balls always at hand (great stones), which, once put in motion, would sweep through any opposition. Secondly, when the winter rain sets in, the gorges are filled with angry torrents that burst from the side-hills, so that not a resting-place for a house could be found. An air of desolation reigns everywhere; and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.—*Free Church of Scotland Home and Foreign Record.*

NEW SOUTH WALES DIGGINGS—STATE OF THE TURON.—(*From M'Phun's Australian News for May.*)—On the Turon it is in contemplation to establish a "Sofala Gold Association," on the co-operative system, for working the mines; the non-working subscribers being benefited in their respective lines of business, besides their shares of the profits. The object is to ensure a stationary population, regular employment, and good wages. Shareholders having good "claims" will also be treated with for having them taken off their hands on equitable terms; and in addition to rich spots in the company's possession, application has already been made to the governor for half-a-mile on the river's bank. Bed-claim operations on the Turon had been put a stop to by recent rains slightly raising the river, and the diggers had gone off to dry diggings, or to Tambaroora Creek. Several new diggings, opened on a flat near Mundy Point, had proved very productive—three ounces per day and upwards. There was, of course, "a rush" on the promulgation of the discovery, and the whole available ground was at once laid out in claims. Several new holes at Golden Point turn out to be very rich. The government had interfered with the extensive tunnelling, both at Lucky Point and Ration Hill, and by enforcing a demand for license fees from every man employed, deterred the prosecution of these large works altogether. The large amount of wealth which might thus be developed is thus condemned to perpetual burial. There is a decided influx in the Turon. The mail arrives full at Bathurst every night; the downward trip is often unprofitable. But a constant drain is going on in the direction of the Ovens.

The Jewish Chronicle.

Friday, May 20, 5613—1853.

*** *Correspondents are respectfully informed, that no notice can be taken of Communications unless they be* PRIVATELY *authenticated.*

SABBATH commences this afternoon at 7 o'clock; and NIGHT to-morrow (Saturday) at 45 minutes after 8, P.M.

Portions of Scripture, אמור Levit. xxi. 1 to xxiv. 23.

Haphtorah, Ezekiel xxxiv. 16.

TO THE EARL OF SHAFTESBURY.

My Lord,—I shall make no apology for addressing you in a journal which, by the industry and perseverance displayed in its publication, through good and evil report, has attained for itself the right to be regarded as the organ of the intelligent of that class of British citizens whom, by your vote in the House of Peers on Friday night last, you consigned to the sure degradation which must ever-await on a deprivation of social and political rights. My Lord, you repudiated the charge of persecution attaching to this act; but however anxious to escape being associated with those who have been the unconscious allies of truth all the world over, and throughout all ages, by the suffering and degrading characteristics which they have inflicted upon those who have dared to give expression to their honest convictions, you nevertheless do belong to this division of the human race, and but for the period of your sojourn in this world being somewhat at a later day than was that of either Bonner or others of those earlier times, now happily past, we might have you, with dungeons and the scaffold, seeking to do God service by the infliction of prolonged misery upon—or by consigning to a death of torment—some wretched fallible brother, whose thoughts were not your thoughts, and whose convictions were not such as you gloried in. The spirit which actuates you is the same; the end sought is the same. When Calvin burnt his friend Servetus at a slow fire, it was for the promotion and furtherance of truth. When the Scotch Covenanters were being shot down like wild beasts, it was also for the advancement of truth and the destruction of error, if we are to believe the apologists for such acts, and was done in mercy to numbers of their fellow-creatures whom their errors might have corrupted. These modes of winning souls to heaven have been laid aside, not because the same desire of forcing opinion to conform to one established standard is not now lurking in the minds of the unintellectual and dogmatising of conversionists, but because human intelligence has outgrown such treatment, and has accumulated power sufficient to restrain the bigoted and fanatic; and where these have yet a little strength, it is expended upon the retention of such remains of the barbarisms of a past age, as the deprivation of social rights being attached to the expression of certain convictions, as in the present restrictions upon the followers of Judaism, by which, if social equality be anything whatever, its denial must be a punishment and degradation; and when this results from religious belief, it is as much a matter of persecution, as much an indication of the intolerance which led to the grosser acts of suffering which have been inflicted upon so many thousands of the human race, as it is possible for like acts to be. For, my Lord, persecution for religious conviction does not depend upon the amount of evil inflicted, to constitute it persecution; it depends upon the act, and its ostensible purpose. You purpose to mark an inferior condition of mind by your penal and social inflictions; such a state as, through the ignorance or wilfulness of him so punished, falls far short of the higher possessions of truth which it is your good fortune to claim as your own attainment; and, consequent upon this, you inflict a mental or physical pain to constrain to a conformity which you are powerless to effect by other and legitimate instrumentalities. It is an exhibition of power constraining to a belief, against which the mind so coerced conscientiously revolts; and whether you seek to effect this end by pains or penalties, or by lowering the individual in the social scale by withholding his just and equal rights, you are as much the persecutor in the perpetration of the lesser wrong as in the commission of the greater. You deny to your brother the full and free exercise of that liberty of conscience you desire for yourself, and in this denial lies the origin of the worst crimes that have debased our nature, by the sanguinary persecutions which have been indulged in against conscientious convictions throughout past ages.

My Lord, we both have had some reading in the same book, and I dare say you must remember a passage in the Acts of the Apostles (x. 34), in which it is related that one, for whose words I should presume you entertained high respect, declared before an assemblage whom *he* had hitherto despised, "That of a truth I perceive God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted of him." Shall this qualification be sufficient, then, before the great and eternal Creator, and shall it be insufficient before his weak and erring creatures? Is it fitting, my Lord, that you, calling yourself a Christian, should throw barriers in the way of the just and righteous social claims of either of your brethren upon earth, when you are told that no such obstructions lie in the path to their more glorious attainments in the sight of our common parent? Shall a man be acceptable to the Deity, but not fitted to take his place in the House of Commons. I have heard much of blasphemy, but it appears to me of little moment what men may stigmatise as such when it is seen in print, if public bodies can so act as practically to put forth claims which would seek to place the legislation of a country in antagonism to divine law and to the brotherhood of the great family of the human race. "God no respecter of persons!" Why, surely you cannot believe this! Your entire opposition to the Jewish claims is framed upon the belief that he is a respecter of persons, or that what he permits in his government is not to be permitted by the House of Peers of this realm. The man may stand accepted before his God—he stands denied and degraded before his fellows among men.

And why are your acts thus opposed to the clear inference to be drawn from the passage above-quoted? It is alleged that this is done for Christianity, because the admission of Jews to Parliament would unchristianise the legislature. Is there any expression of contempt, if it were warrantable to use such, which is too forcible for reply to such an assertion. Unchristianise the legislature! Why, when was it ever Christianised? Is it so yet? When was it so in the past? Was it when none but sectarians of a certain creed were admitted to its honours, and when acts were passed, or retained, for burning witches, for disembowelling traitors, for hanging lads and young girls for robberies to the amount of some few shillings only, for burning women for petty treason, for slitting noses, cropping ears, and hanging for neglect of, or opposition to, attendance at church? Has its Christianity been shewn by any of the many hundreds—nay, thousands—of its acts upon which the finger might be laid, and the question put to you as a Christian? Has this character been shewn of late years, or is it now shewn, by the general neglect of education; by the vast disproportion between the amounts voted for the expense of capturing, trying, and keeping criminals, and those for educating the youthful population to prevent crime? Is it shewn in the party and sectarian strife which is now going on, and which has for years permitted crime and ignorance to flourish, rather than that a system of national education, freed from the curse of creed-interference, should prevail, embracing within its scope the young of every creed and party throughout the nation? And has it been shewn by the means, which the election committees have brought to light, adopted by Christian men to obtain seats in the House, by the drunkenness, debauchery, and sale of voters like cattle, for the purposes of Christian legislation? I will not deny that there has been progress in the legislation of this country, as in all things else; but it has been just in proportion as barriers have been broken down between man and man, and as those stupid and unmeaning distinctions have been obliterated, which, by your vote last week, you have done your best to retain almost the last remnant of. There never was a period of our history in which less of Christianity was manifested by the acts of the House of Commons, than when creedism rode triumphant through the land, and none but an established form of profession gave a man the privilege to become a legislator. It has become more Christian as it has sought the aid of the intelligent, honest, and able of all religious convictions; and will become yet further so, not by excluding the Jew, but by enlarging still more and more its means of gathering instruction and wisdom from every creed, and calling to its councils such intellectual ability as can be obtained, without reference to a matter which can only be judged rightly of by Him who formed man, and who has commanded us to do *justly*, to love mercy, and to walk *humbly* with our God.

There are some points of the question upon which I shall again remark; and beg to subscribe myself, one whom you have helped to disfranchise, by depriving of one of his representatives,

A CITIZEN.

THE RECENT DISGRACEFUL PROCEEDINGS OF A MISSIONARY AT JERUSALEM.

CONDEMNATION OF THE LONDON SOCIETY BY A CHRISTIAN JOURNAL.

The *Morning Chronicle*, in an able and argumentative article on Monday last, in which it most severely and honourably condemns the proceedings of the London Society for promoting Christianity amongst the Jews, especially with respect to the employment of such a man as the Rev. Henry Crauford as a missionary, who could dare to commit the gross insult on the Jews at Jerusalem narrated in our last number, thus alludes to the disgraceful affair, and calculates the amount which the conversion of *one* solitary Jew has cost the society:—

That Society has, we regret to say, not only in this recent affair, but throughout its career, disgraced the Church of England. Its proceedings have probably done more than anything else which has happened of late years to disunite and dishearten the Church of England. The miserable expedient of appointing a Prusso-Anglican Bishop—partly to convert the Jews, and partly to fuse Lutherans and Anglicans—was the most gravely compromising step ever taken by, or rather permitted in, the Church of England. The Jerusalem Bishopric has lost us men who, whatever they may be now, were once a blessing and an honour to any communion. The Jerusalem mission is not only a source of weakness to the Church at home, but a most conspicuous and undeniable failure in its operations abroad. It was founded with a special reference to the Jews; and the anticipated spectacle of a body of converted Hebrews, collected on Mount Zion, was enough to warm any Christian heart. Amply has this enterprise been supplied with means; and now, after some twenty years of labour—after the erection of a church on Mount Zion at an enormous cost—after the expenditure of hundreds of thousands of pounds—a Mission presided over by a bishop and endowed by the joint efforts of the kingdoms of Prussia and England, produces as its fruits, according to its own statistics, a congregation of just 37 Jewish converts. During the whole of last year the result of its labours was the conversion of ONE Jew. So palpably disastrous is the whole undertaking, that not only has the king of Prussia appointed a Lutheran to minister to the Germans, but even the Committee at home are obliged, in their last report, to speak of the Jerusalem Mission "as not being, for some time, such as to realise the sanguine anticipations," etc. They hope to "place the Mission on a more effective and satisfactory footing." They advert to the necessity of sending out a commission "to examine on the spot into the state of the Mission." They admit that, while "it has been the

most costly branch of the Society's operations, it has appeared to render but a small return." Costly indeed! The cost of last year's one convert being the annual outlay, at Jerusalem alone, besides the Bishop's stipend—of 1,228*l.* expended on the Mission, 445*l.* on the Church, 1,173*l.* on the Hospital, and 400*l.* (we beg pardon, 399*l.* 19*s.* 11*d.* See Report, p. 111), on the House of Industry. The Jerusalem Mission, then—if we add to its cost the 1,200 per annum paid to Bishop Gobat, arising from the endowment—has actually, in the past year, baptized converts at the moderate rate of only 4,443*l.* 7*s.* 2*d.* per head.

It is, we suppose, in utter despair of converting the Jews, that Bishop Gobat has recently turned his attention to proselytising from other Churches; and in a recent communication read to the Christian Knowledge Society, and printed in this month's *Ecclesiastical Gazette*, this prelate boasts of his success in forming Protestant congregations from the Greeks, Armenians, and Latins. . . .

Surely these things will open the eyes of English Churchmen, especially of our bishops, to the ominous and discreditable fruits of this undertaking. The Jerusalem mission, as regards the Eastern Churches, is only a source of schism; and as regards the Jews, we should think the proceedings of the 24th of March will finally settle the possibility of its continuance. The delusion must now burst.

A JEWISH CONGRESS.

By J. Carvalho, Chief Engineer of the Southern Railway of France.

Translated from "L'Univers Israélite."

It is scarcely two years since my voice, dejected through suffering, was very feebly raised in Israel, to call our brethren to a congress destined to defend the sons of Jacob from persecution. That cry lost itself without an echo in the noise of political tempests, of which Europe has since then been the theatre. Nevertheless, the fear which tore me from my ordinary occupation to give warning to a dormant nation, seems to have been a presentiment.

The storm of persecution has again arisen from the four quarters of the earth. At Rome, hoary-headed octogenarians are shut up in dark dungeons, for having received, warmed, and nourished poor starving Christians! Israel is thus stricken for his sacred hospitality! In Germany, the Jews are once more deprived of civil and political liberty, of equality before the law, of the dignity of citizens, the conquests of nineteen centuries of patient suffering, of labour, of frugality, and of industry. Full of the disappointments which their ancestors endured for the enfranchisement of their race, Israel is there stricken for his kindred spirit! In Sweden, at Stockholm, the Jews are persecuted in their dwellings, threatened with fire and pillage, because one of them has forcibly resisted the gross insults offered by one of those bravos of journalism who dishonour the press. Israel is stricken for the least remembrance of the courage of his race! In England, the most honoured and honourable Jews are driven from Parliament by the rod of the usher, because they will not pronounce a certain formula which is repugnant to their creed; thus is Israel stricken for his fidelity to an oath! In Spain, a legal interdiction forbids those that have had the courage to go there to exercise any trade, industry and agriculture having been banished with them: a prohibition, I say, forbids them to profess there in open day that religion which is the parent of all spiritual worship; there is Israel stricken for his fidelity to his God! In France—at last, in France, this promised land of liberty and toleration—the Jews are alienated through men in the garb of religion, whom circumstances have proved to be traitors to their country, to their oath, and to their laws; ejected from the professors' chairs of instruction, stopped in the midst of their scientific career, through systematic exclusion from the government schools.

O that my voice might reach you, ye divine singers, who charmed Europe, ungrateful and persecuting Europe, with the sweet harmony of your songs—Mendelssohn, Halevy, Meyerbeer! you, learned men and philosophers, whom the institute has collected; you, poets, whose songs have awakened the echoes of the old Rhine; you, colonels, generals, ministers, lawyers, magistrates, men of genius, whom I have known; you, men of superior intellect, whose financial combination in re-establishing credit will before long place France above all industrious nations; you, whom they have so unjustly deprived of the glory of their ancestors; you, noble and generous kindred, you who have raised imperishable monuments to charity and faith, do you not feel the Jewish fibre vibrate in you? Apply for an instant your powerful faculties to read in the coming future the necessary results of contemporary events. You will then hear the growling threats of a persecution more terrible than any of those which our ancestors suffered; you will there read, in characters of fire, the necessity of being united among ourselves, of keeping our ranks close, of defending ourselves against the blows of the ravager, whose rage augments at the sight of our meekness, our patience, our resignation, and, above all, our success. Make provision before the war, gird your loins before the battle, or we shall be taken unawares. You journalists, whose voice is yet tolerated, profit by it to cause the alarm-bell to be sounded, and let the call of the trumpet resound.

It is not with death and destruction that we shall have to struggle. Israel has been given to the world to bless and improve it; but it has a duty to fulfil, that is, to be united in itself, to defend, to preserve, the life of those whom God reserves for his great designs.

The first appeal which I made to the Jews of the world has gained me the friendship of a man (Dr. Petavel) after God's heart, and the friendship of his religious family. Though of a religious creed totally different, I have found in him the friend of the Jews; such ought to be all the disciples of the Jew, who has transformed through his word the Pagan world, and drawn it nearer to the worship of the true God. May his writings rouse his friends in England and in the Indies! may he aid us in forming this union!

Listen, O you, who from the remotest boundaries of Australia to the boreal confines of Northern Russia, from the eastern banks of China to the western borders of the Sacramento, proclaim three times holy the name of the Eternal; hearken, Israel, chosen people, blessed race, blessed above all mankind by the trials and martyrdom of so many ages; hear, you who bear upon your standard the ineffable name of the only God, you through whom all nations are blessed, you, chosen to teach patience, courage, constancy, industry, moral and physical improvement, humanity, peace among men and between nations; listen, Israel! do you not hear the first thunder-claps of the last storm, of the last struggle between good and evil? Ah! if it is not for you, who yet enjoy a moment of calm and respite, it may be for your children, that young generation growing up which will succeed you. Prepare for them the means to free themselves throughout the whole world, or to resist, with the sublime courage of our ancestors, the fiery persecution of which we begin everywhere to feel the hot iron. Providence itself seems to invite us to it. Appoint a central committee, a union of the heads of the nation; in a few seconds they can correspond with all the synagogues in the universe, by means of that mysterious fluid which defies both time and space, that invisible, intangible messenger on rapid wings, which carries news to him whom it will either instruct or comfort.

Agree to a union, and in a few days you will see the most worthy representatives of the dispersed of Zion converge from all the extremities of the earth towards that spiritual Jerusalem. Storms shall no more impede them. The sea, rendered powerless through the agency of steam—deep valleys, inaccessible mountains, will become level under their steps—intrepid science has caused it to pass under its iron level.

The obedient earth has acknowledged its king; its fertilised bosom will soon multiply its productions; its waters, which have been sterile, shall become more fecund than ever; its desolate heaths will be covered with forests and fat pasturage.

But what are material benefits if you do not raise the crown-work above this terrestrial temple, if you do not cause to wave above it [illegible] nacle the resplendent standard of religion, when, throu[illegible] a f[illegible] ference, you abandon yourselves, some to the benu[illegible] prosperity, and others to the degenerating misery o[illegible]

I address myself to you, young men, whose soul[illegible] [illegible]t ardent, to you, children, whose hearts are yet candid, be[illegible] are our future hopes and our progress. Seize this though[illegible] your own, spread it abroad, preach it; and when that mom[illegible] out from all eternity for the accomplishment of His wo[illegible] come, then Zion, grown young again, shall say in her [illegible] me Naomi;" for her countenance shall shine am[illegible] a matchless lustre—with intelligence, grace, love [illegible]

Narbonne, February 6t[illegible]

A LATCH-K[illegible] PARLIAMENT FOR JEWS.

[illegible]om the Leader.

Blinder prejudic[illegible] which dictated the refusal of the Peers to admit the Jews [illegible]nt could not be cited. Arguments for or against the measure [illegible] with men who prove themselves incapable of argument, and [illegible] stick to transparent quibbles or insolent assertions. Unable t[illegible]e argument, that if Christianity is true it can take care of itself, L[illegible]tesbury replies, "Yes, but we wish to take care of *ourselves*;" [illegible] he, sitting in the House of Lords, positively fears for his own C[illegible]y, or his salvation, if Baron Lionel de Rothschild enter next doo[illegible] Bishop of Salisbury will not tolerate men who "blaspheme" the n[illegible]e Redeemer: now, gentlemen do not blaspheme, and we have no r[illegible] presume that the Baron commits any so gross outrage on good [illegible]ners.

They are the true blasphemers who, in the name of God, denounce whole races of their fellow-creatures, and shut their eyes to the progress which the world is making. Has it stood still for the Jews alone? Assuredly not. Jews may be found who will eat bacon, just as there are Quakers with hats of moderate breadth; though to judge of a man's liberality by his diet or his head-covering is a very superficial method. Many a sound-hearted and sound-headed Jew will abstain from a particular meat, because it is *not* nonsense to respect the ancient laws of our race—laws once practically healthful, and now historically commemorative.

But the progress of right feeling and intelligence among the Jews is to be estimated by things higher than bacon; and the *Jewish Chronicle* brings us good proof when it adduces the unsectarian sympathy which is felt amongst Jews for the beneficial influences of Christianity. In that feeling Jews will contribute to the building of churches and Christian schools—would that they could secure the preaching of unsectarian doctrine in those churches! The Jews on the continent believe that Christians are favoured by the special aid of God, to spread themselves over the world for the purpose of banishing the superstitions and abominations of Paganism. Facts are in favour of such an inference; but all men do not recognise the testimony of facts; and we may ask, who have the more pious insight into the ways of Divine power—the Jews, who recognise as its instrument their "natural enemies," the Christians, or those so-called Christians, who cannot perceive the difference between a Jew of the nineteenth and a Jew of the first or of the tenth century? It is truly said, that persons entertaining an opinion of the Christian mission, such as that which we have cited, cannot regard the founder of Christianity as an impostor; but that, in that respect, they are on a par with numerous and increasing Christian sects.

Indeed, these gradual assimilations and these brotherly sympathies belong to the one greatest movement which is going on in religion, and which is superseding the divided interests of sect by a broader sentiment of religious unity. Even this Jew debate gives us sterling instances. Here is a Jew, elected by Christian electors, supported in his claim to sit as a legislator among Christians by a Christian ministry; the decline of sectarian antipathy to Christians is affirmed by the Jewish organ in the press; and it is cited, amongst the arguments for admitting the Jew, by the most Christian and

accomplished Bishop of St. David.[1] Such alliances will prove too powerful for the obstructive Peers.

Lord Shaftesbury avows that his mind is the freer, because the Jews are politically too weak to be either apprehended or conciliated; a creditable confession! It has been said, that the Jew Bill may probably stand over until the new Reform Bill shall have strengthened the Commons, so as to make them more decisive in their manner of putting the claim. Another suggestion, urged upon Lord John by the honest and strong John Bright, was, to force the acquiescence of the Lords by threatening either to resign or to make Peers. The threatened resignation, we suspect, would not have answered; it has been used up. For the threat to create Peers, no existing statesman, perhaps, has sufficient resolution. But there might be one mode of getting out of the difficulty, and of getting Baron Lionel de Rothschild into Parliament, without a wholesale creation of Peers, and without waiting until after the passing of the Reform Bill: it would be, to create the foreign Baron Lionel into the English Baron, with an English name and all—why not Baron Redshield, of Gunnersbury? Give a peerage to every Jew elected to the House of Commons, but excluded by the collateral effect of the existing oath, and the worthy Peers would soon come round to the policy of letting their fellow-countrymen of a certain pedigree take their seats in "another place."

HANDICRAFT TRADES AMONG THE JEWS.

To the Editor of the Jewish Chronicle.

Sir,—On perusing the letter in your invaluable columns, signed "An Involuntary Jewish Pedlar," I felt rather surprised that such an aspersion should be cast on our nation; namely, that Jewish master tradesmen do not get supported or encouraged by their brethren in their professions. From my own experience, during a residence in London of nearly four years, I can with the utmost pleasure state, I have been liberally supported. And, as regards employing Jewish workmen, I am pleased to say, I have now three in my employ (one an apprentice), and an opening for another.

I am, Sir, your obedient servant,

21, Bury-street, St. Mary Axe, May 17th, 1853.

MOSES B. SIMMONS, *Working Carver and Gilder.*

AN ANALYSIS OF THE ARGUMENTS OF THE OPPONENTS AND ADVOCATES OF THE JEWS' DISABILITIES' BILL.

O wad some power the giftie gi' us,
To see ourselves as others see us,
It wad fra' mony a blunder free us,
And foolish notion.

To the Editor of the Jewish Chronicle.

Sir,—There is much to be admired in the words addressed by Paul to the people of Corinth, which might be studied with advantage by the opponents of our bill, inasmuch as he told them, "*Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal.*"

It is my intention to use this and some of the other verses, to analyse the speeches of those representing the majority of the lords who rejected the "Jew Disabilities Bill." And we do so because they cannot reject this authority. By the word *charity* it is not meant to convey almsgiving, in proof of which we cite the next verse—"And though I have the gifts of prophecy, understand all mysteries and knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing."

The word *charity*, according to the theological sense, means "universal love," and the lexicographical sense of CHARITABLE means, "kind in judging others."

Now I would ask those lords who attributed to us motives we never dreamt of, namely, that we should interfere with the religion of the country, must they not lack the greatest of all moral attributes—charity? For we admit they have great knowledge, understand mysteries, have strong faith, but that which is the crowning attribute they have not manifested in our case. And we calmly declare that, in reference to the great principle of charity, there is a marked difference between its manifestation in those who advocated our claims and those who opposed them.

The first treated the subject as merely assenting to an act of political justice; and the second endeavoured to fasten on us the *odium theologicum*, in order that they might have a pretext for depriving us of a natural right. And we ask, which acted on the true spirit of religion? And whilst the one based their arguments on historical data, the other assumed certain premises, which, to use the language of the Scottish bard, they had not *proven*.

We cite witnesses to confirm our statements. The Earl of Aberdeen said, among other sound arguments, "I consider this existing law a remnant of that feeling which formerly existed throughout the country. In former times, no doubt with much greater intensity, this prejudice against the Jews existed, and it was turned to account by cruel men and atrocious tyrants for the purposes of persecution and cruelty: nevertheless some of them may have thought, by so doing, they did service to God."

After shewing the ambiguity in the use of the words "Christian country," he told their lordships—"No doubt you might imitate the example of Spain, and expel the Jews," and if they did, they must establish an inquisition to induce uniformity! Then his lordship sarcastically observed, that the Jews had been admitted by an Act of Parliament to be members of the legislature of Jamaica and the Canadas, "and why, by doing so, you would unchristianise those bodies any more than by admitting them into the imperial Parliament, you would unchristianise it, I cannot understand. *The truth is, you unchristianise neither the one nor the other.*" Is not this charity? Is it not argumentative and just?

The next witness we cite is the Earl of Shaftesbury, who, though he have "*faith* and *hope*," he lacks *charity* in our case, if its meaning be "universal love." Nay, he has not acted towards us in the usual spirit of British justice, which rather defends the weak against the strong, and never assumes the guilt of a party on exparte statements. The noble lord is chivalrous in the cause of ragged children and criminals, and is entitled to the admiration of philanthropists, but he treats us with less fairness. He sneered at our feebleness, and finished with a tribute of admiration, for something he sees "looming in the distance." Thus spoke the noble lord—"The last argument of the noble Earl (Aberdeen) was, that there would be no peace till the Jews obtained permission to sit in the other House of Parliament. It was true that, when they regard this people, they were few and feeble, and, politically speaking, they were not persons either to fear or propitiate."

This pious Earl should have read the thirteenth chapter of the First Epistle to the Corinthians, and there have learnt, that *charity* is greater than faith or hope.

How can he assert it as an argument for denying us our *inborn* rights, because we are too feeble to resist by physical force the perpetration of an injustice? Or that we are neither to be feared or propitiated, because those who inflict the wrong would not dare to do it if we numbered a few millions instead of thousands. After advocating these anti-Jewish and anti-Christian modes of judging this question of simple political right, his lordship thus puts on a theological plaster on the wound he has inflicted on us in his capacity of legislator! He said—"*The opponents of the Bill respected the Jews; they saw them under a cloud, but they acknowledged them as hereafter to be the sovereign family of the universe!*"

This is indeed charity too refined to be practical—making us unworthy to have justice done us now, not because there existed any legal evidence to disqualify us, but because we are too weak, we must, therefore, submit to any verdict (if the version of the Earl of Shaftesbury is to be acted on), and like the pious evangelical gentleman mentioned in your last journal,[1] who beat his son "for the love of God," so we are made to bear insult and injustice undeservedly, but we are not to mind it, as at some future time, when this and many other generations have passed away, our offspring will not only be rewarded by terrestrial honours, but be, on the authority of our pious opponent, the sovereign people of the universe.

I. L. L.

FOREIGN INTELLIGENCE.

THURINGEN, *April 26th.*—The deputation from Eisenach, which petitioned the government of Weimar against the law of settlement permitting Jews to change their domicile from town to town, did not succeed, as the government of that principality does not intend to have recourse to restrictive laws, which have been abandoned in the larger states of Germany.—*Allgemeine Zeitung des Judenthums.*

HANOVER, *May 1st.*—In the motion of the government for a revision of the constitution of the 5th of September, 1848, to be submitted to the chambers, in Article 5, which reads as follows: "The enjoyment of political rights shall not depend on the profession of the *Christian* faith," the word "Christian" is omitted.—*Ibid.*

BERLIN, *May 1st.*—A Jewish student of architecture inquiring whether he might pursue his professional studies without running the risk of being debarred from practising on account of his religion, received an official answer, that he might pursue his studies, and likewise pass his examination, since he can practise as a private architect and engineer. Whether he can receive an appointment as architect to the state must remain an open question; but there is little likelihood that he will ever receive a government appointment.—*Ibid.*

VIENNA, *April 25th.*—At a public meeting of the honorary officers of the congregation, a resolution was adopted, by sixteen votes against three, that the new temple should be built in the Leopoldstadt. The erection of the school and infant school is not to be proceeded with at present.

At the same sitting, it was proposed and carried, that Dr. Herzfelder, Secretary of the Society of Physicians of Vienna, should be appointed Head Physician to the Jewish Hospital for three years.

On the first night of Passover, the managing committee of the Jewish Mechanics' Institution ordered that the *Seyder* be given to the inmates, as on former occasions. Mr. Breuer opened this solemn ceremony with an impressive address. Mr. Königswarter, Director of the Bank, presented each of the young mechanics with a *silver Zwanziger*.

Professor Dr. Goldenthal has published the commentary of Moses Narbonensis on Maimonides' *More Nebuchim*, and dedicated it to the Minister of the Interior.—*Ibid.*

SAINT LOUIS, MISSOURI.—The congregations *Immanuel* (Bavarian) and *Bné-Berith* (Bohemian) have formed a union under the name of *Bné-El*. At the last account they were engaged in drawing up a new constitution, which we hope will effect all the good proposed by it. It was expected that they would soon be able to erect a suitable house of prayer.—*Occident.*

CANADA.—We also learn that at Quebec, Canada East, the Israelites have organised a congregation, and purchased a burying-ground as a commencement; so also at Toronto, Canada West.—*Ibid.*

[1] During the debate in the Lords on the second reading of the bill, this great luminary of the church quoted largely from the *Jewish Chronicle*. See the Bishop's letter to the *Times*, of the 2nd inst.—ED.

[1] In "The Bigot's Howl."

CALIFORNIA.—At the late conflagration at Sacramento, the newly-dedicated synagogue fell a prey to the flames. But from the zeal existing there, but little doubt can be entertained that before long a new structure will replace the one which has been destroyed.—In Stockton, also, there is now a regular congregation.—In Francisco there are two congregations, Polish and German. On Sabbaths the synagogues are said not to be full: but on holidays there is not half room enough to accommodate those that seek admission. Both these defects ought to be looked into, and a speedy remedy applied; and both evils can be removed by a hearty co-operation of the Israelites of the new capital of Western America.—*Ibid.*

JEWISH LADIES' BENEVOLENT LOAN AND VISITING SOCIETY.—In the advertisement, as forwarded to us last week, and inserted in our last number, the name of Mrs. Francis H. Goldsmid was accidentally omitted as one of the auxiliary committee to receive subscriptions and donations.

BENEVOLENCE.—We are rejoiced to hear that Mrs. E. E. Micholls has distributed her annual gift of rice and grocery to one hundred poor Jewish families.

LIVERPOOL HEBREW EDUCATIONAL INSTITUTION.—The annual general meeting of the above institution was held on Sunday last, at the school-house, Slater-street; A. Abraham, Esq., President, occupied the chair. Mr. M. Wolfe, the secretary, read the minutes of the board of management, which, upon the motion of Mr. L. Mozley, seconded by Mr. R. Hess, were confirmed. The report of the board of management, and the accounts for the past year, were then submitted to the meeting, and, upon the motion of Mr. L. Mozley, seconded by Mr. L. Woolf, were unanimously adopted.

At this stage of the proceedings, several gentlemen announced their intention of increasing their annual contributions to the institution, which, we trust, will be the means of many others following their example, in order that the efficiency of the institution may be extended.

Upon the motion of the chairman, the best thanks of the meeting were given to the ladies' committee for the very valuable services rendered by them to the institution. Mr. R. Hess was then unanimously elected president for the ensuing year, and the following gentlemen members of the board of management: viz., Messrs. Joseph Sewill, Charles Mozley, John R. Isaac, Daniel Myers, Henry Hess, Samuel Y. Hess, Henry Behrend, M.R.C.S., Charles S. Samuell, and the Revds. D. M. Isaacs and A. Fischel were elected honorary members.

Unanimous votes of thanks were then recorded to the president, treasurer, and board of management, for past services to the institution, and the proceedings terminated.

MR. JAMES ANDERTON'S FORTHCOMING RESOLUTION IN THE COMMON COUNCIL[1].—It is not to be expected that any new light thrown upon the question of admitting Jews to Parliament could alter the decision already arrived at for the session; and on the first announcement of Mr. Anderton's notice in the Court of Common Council for an inquiry into the exclusion of British subjects from civil offices on the score of religious opinions, it might appear to be useless. We are, however, far from thinking that such is the case. The resistance now consists only in the *vis inertiæ* of that prejudice which Lord Aberdeen so candidly confessed, and which he so fortunately outlived. But some statesmen exhibit an inertness considerably more obstinate, and there may be a chance that the perseverance of those who are on the side of freedom would be worn out by the endurance of the contest. The more the question is understood, the more sickening its advocacy becomes by repetition. Hence the advantage of any stimulus that can be got from new illustrations of the absurdities or practical inconveniences attending the continual refusal of justice.—*Globe.*

THE OATH OF ABJURATION.—Towards the end of last week Lord Lyndhurst laid on the table of the House of Lords a bill, which the noble and learned lord simply described as a bill for altering and amending the oaths taken by members on entering Parliament. Of course, this description of bill was too vague to enable any one to form any idea of what the real character of the measure, intended to be founded on it, should be. We now learn from good authority that the sole object of the bill is, by a side wind, or by what, in vulgar parlance, is called a dodge, to render of no avail the recent adverse vote in the Upper House on the Jewish claims to a seat in the Legislature. Though the bill has not yet been printed, we are assured, by those who know its character, that, if it be passed, it will have the effect of opening the doors of Parliament to the Jews.—*Morning Advertiser.*

MEDICAL SCHOOL, LONDON HOSPITAL.—A testimonial of merit for proficiency in anatomy was presented to Lewis Oppenheim, Esq., of South-street, Finsbury, at the annual distribution of Prizes, on Tuesday last.

STRAND THEATRE.—From a collection of materials selected from Mrs. S. C. Hall's sketches of Irish Characters, a new national operetta has been produced at this *now* popular place of amusement. The overture and music is chiefly from Thomas Moore's Irish melodies as arranged by Sir John Stephenson and Sir Henry H. Bishop. The piece, which is called "The Dream of the Irish Emigrant, or the Lady May," was produced on Monday night last, and was completely successful. As *Emma May*, the heroine of the piece, Miss Rebecca Isaacs, both in the chaste and correct style in which she gave the melodies confided to her care and the sweet modesty she threw into the character, sustained her popular reputation as an accomplished artiste. The pleasing and talented Miss Isabella Featherstone, as *Lily O'Brian*, a genuine Irish girl, proved by her singing and her acting how varied are her talents. This young lady is rapidly rising in public favour. Mr. George Hodson, the only real Emeralder, we may say, we have now on the boards, kept the house in roars of laughter by his excellent deliniation of the character of *Kelly the Piper*. Mr. Leffler, as *Mr. Herriott*, was in excellent voice and was much applauded, as was Mr. Henry Manley as *Henry Herriott*. Mr. Frazer we really should have considered to be a real *ould Irish Fisher*, did we not see by the bills that *Peggy* was enacted by that gentleman. "The Black Swan" and "Macbeth Travestie" continue each night to be presented to overflowing and gratified audiences.

[1] The notice of motion was published in our last number.

HOW CHRISTIANS (?) TREAT JEWS IN THE EAST.

SMYRNA.—A Smyrna correspondent writes that a great revolution was positively announced for the first of May, but as the expected Russian fleet did not appear, there was no rising against the Mussulmans, but one against the Jews instead. On Easter Sunday (May 1) a Jew was seen leading a Christian boy by the hand, and this, by the ignorant and bigoted Greeks, was considered conclusive evidence that the child was to be sacrificed by the Hebrews. Great crowds of Greeks, soon flocking to the Jewish quarter, began to ill-use its unfortunate inhabitants, and it was not until the armed force interfered that a stop could be put to the broil. If great energy had not been displayed by the new Governor, scenes like those which disgraced Damascus some years since might have occurred, as the Mussulmans were also in a state of excitement, the child of a Turkish woman having a short time before mysteriously disappeared.—*Correspondent of the Times.*

DIED.

At Birmingham, on Wednesday, the 11th inst., in the 73rd year of her age, Mrs. Sophia Jacobs, relict of the late Levi Jacobs, of Penzance, Cornwall.

TO CORRESPONDENTS.

Received—דבר בעתו "A Word in Due Season, relating to the Divine Service," by Israel Albu, from Berlin.

M. S. is respectfully declined.

Received—"Jewish Calendar," composed by Phineas Moss, of the city of Hobart Town, Van Diemen's Land.

Notice.

AN Advertisement having appeared in this paper, stating that the office of שוחט and חזן for the Exeter Congregation had become vacant, applicants are hereby cautioned against applying for the same, as the majority of supporters are determined upon retaining their present חזן; and are further informed that they will have about four supporters against ten to twelve liberal and determined opponents. Further information can be obtained of

Mr. MOSES LAZARUS,

Exeter, May 17th, 5613. 5, Lansdowne-terrace.

EPSOM RACES.
Fifty Carriages to Let.

DRIVING Phaetons, Dog-Carts, Broughams, Clarences, Barouches, Britzkas, Coaches, Landaus, and every description of Carriage to Let for the Races, by JOHN MARKS, Carriage Broker, 56, Bell-street, Edgeware-road. Fashionable Carriages of every description, new and second-hand for Sale or Hire, at all times, at his Branch Establishment, the Great Northern Carriage Repository, New Road, between King's Cross and Euston-square. Carriages purchased for Cash.

An Assistant Wanted,

IN a Wholesale Birmingham and Sheffield, and Foreign Fancy Warehouse Apply, by letter, to J. R., Jewish Chronicle Office, 24, Houndsditch, stating age, previous occupation, and salary required.

Sight restored, Nervous **Under the Patronage of His Late Majesty and**

Headache & Deafness cured. **H.R.H. the Duchess of Kent' the Lords of the Treasury.**

This valuable discovery is prepared for Ladies: Sold at 1s. 1½d., 2s. 9d., and 4s. 6d., with Pamphlet.

London, 25, Keppel-street, Russell-square, 24th July, 1852.

I hereby certify, that the EYE SNUFF, invented and manufactured by Mr. WILLIAM GRIMSTONE, of the HERBARY, HIGHATE, is quite free from Tobacco, and composed of Herbs capable of exciting mildly the pituitary glands, without exercising any subsequent narcotic action on the optical organs. The snuff is therefore adapted to relieve congestions affecting the Brain and Vision.

ANDREW URE, M.D., and F.R.S., etc., Professor, and Analytical Chemist.

The above is the result of an analysis of

GRIMSTONE'S EYE SNUFF,

Required by the Consul-General of Spain, the Marquis of Bayamo, to protect it from duty in Spain; also, his far-famed

HERB TOBACCO.

The smoke equals Oriental Pastiles, dispelling all infection. Retailed at 6d. per ounce.

EYE SNUFF in Tin-Foil or Jars. Eye Snuff for Exportation, in White Stone Jars, 9½d., 1s. 6d., 2s. 7d., 4s. 10d. 9s., and 18s. each. All Letters direct to WILLIAM GRIMSTONE, Export Warehouse, 52, High Street, New Oxford Street, London, or Herbary, Highgate.

Grimstone's Aromatic Hair Regenerator.

3, Rathbone Place, Oxford Street, 25th Nov., 1850.

SIR,—In consequence of reading your Three Minutes' Advice on the Growth and Cultivation of the Human Hair, I have been induced to try the efficacy of your Discovery, the AROMATIC REGENERATOR. Being advanced in years, and quite bald, my family chose to be merry on the occasion, thinking it impossible to produce a New Growth of Hair on my bald pate. But the truth must come out, I have now a plentiful growth of hair, of its proper colour; nor would any one imagine I had ever been bald! I send you this in compliance with my word; although, when I promised you a testimony, I had my doubts as to the time ever arriving for its fulfilment. Many of my friends look at my head and exclaim, "How have you got your Hair?" My answer is, "By using GRIMSTONE'S AROMATIC REGENERATOR six months."

I am, dear Sir, yours obliged,

To Mr. W. Grimstone, Herbary, Highgate. THOMAS TEASDALE.

The above is sold by Messrs. BARCLAY & SONS, Farringdon Street, and by all Chemists in the United Kingdom, at 4s., 7s., and 11s. in Triangular Bottles, inclosed in the 75th Edition of his "Three Minutes' Advice on the Human Hair, etc."

A Liberal Allowance to Shippers.

West Metropolitan Jewish School.

26, *Red Lion Square*.

A DINNER, in aid of the Funds of this Institution, will take place at Willis's Rooms, King-street, St. James's, on Tuesday next, the 24th of May.

THE LORD VISCOUNT GODERICH, M.P., in the Chair.

Stewards.

F. D. GOLDSMID, Esq., *President.*
JACOB L. ELKIN, Esq., *Treasurer.*

Viscount Monck, M.P.	Alfred G. Henriques, Esq.
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A. A. Goldsmid, Esq.	E. I. Sydney, Esq.
A. Goldsmid, jun., Esq.	Ingram J. Travers, Esq.
F. H. Goldsmid, Esq.	S. W. Waley, Esq.

MICHAEL ABRAHAMS, Hon. Sec.

Tickets may be obtained on application to the President, Treasurer, Hon. Secretary, or any of the Stewards, by whom Donations and Subscriptions will be thankfully received.

Life Governorship for Gentlemen	£10 10 0
„ „ Ladies	5 5 0
Annual Subscription	1 1 0

Just published, price One Shilling,

TWO SERMONS:
Subjects—Our Chief Requirements; On Predestination and Free-will;

Delivered before the Congregation of the New Synagogue, Gt. St. Helen's, London, By M. KALISCH, Dr.

Published by S. Solomon, 37, Duke-street, Aldgate; and to be had also at the Jewish Chronicle Office, 24, Houndsditch; and of the Agents of the Jewish Chronicle at Birmingham, Manchester, and Liverpool.

Strand Theatre.

Sole Lessee, MR. F. W. ALLCROFT.—Directress, MISS REBECCA ISAACS.
English Opera and Musical Farce Triumphant.

ON Thursday, Friday, and Saturday, and Monday and during the Week, will be presented a New Musical Piece, entitled the DREAM OF THE IRISH EMIGRANTS, or the LADY MAY. The Overture and Music selected from the Melodies of the late Tom Moore; with entirely New Dresses, Scenery, and Appointments. Principal Characters by Messrs. Leffler, Fraser, G. Hodson, and Hy. Manley; Mesdames R. Isaacs, and I. Featherstone. After which the successful Musical Sketch of THE BLACK SWAN. Miss Verdant Meadows, Miss I. Featherstone. The whole to conclude with Malone's celebrated Irish Travestie of MACBETH ACCORDING TO ACT OF PARLIAMENT. Macbeth (with Songs), Mr. G. Hodson; Lady Macbeth, Miss I. Featherstone; Hecate, Mr. Leffler; Singing Witches, Misses R. Isaacs and E. Ormonde, Messrs. Hy. Manley and Harrison.

Stalls, 4s.; Boxes, 2s. 6d.; Pit, 1s. 6d.; Gallery, 6d.; Private Boxes, £1 1s.

WIDOWS' HOME.
Asylum for Destitute Aged Widows.

INSTITUTED A.M. 5602—1842.
19, *Duke-street, Aldgate.*
(Enrolled pursuant to Act of Parliament.)

NOTICE IS HEREBY GIVEN, that at a general meeting of the Committee, held on Tuesday Evening, the 17th instant, in pursuance of the enrolled laws, the office of Collector was declared vacant.

Persons intending to become candidates for the said office of Collector, must forward applications (containing the names of two parties as sureties, and who are willing to sign a bond, jointly and severally, in the sum of £10, for the due performance of the trust; as also the particulars of any other situation held by the Candidate) to the Secretary, at the Asylum, on or before Tuesday, the 2nd of June, 1853.

By order,
May 18th, 5613—1853. LAWRENCE LEVY, Secretary.

Dr. JULIUS FÜRST,

AUTHOR of the "Hebrew Concordance," Editor of the "Orient," etc., etc. Professor at the University of Leipzig, proposes to establish in that city a School for the Education of English Youths of the Jewish faith, where, under the immediate superintendence of Madame Fürst, every effort will be made to secure, as practicable, the domestic comforts of home. It will be the especial object of Dr. F. to attend to the moral and religious training of the pupils entrusted to his care, and to inculcate sound grammatical knowledge of Biblical and Talmudic Hebrew, as well as of the German, French, and Classical languages, in which he would be assisted by eminent teachers, who would attend the school for that purpose.

The course of instruction would be modified to suit the wishes of the parents who might desire their children to be prepared for professional or commercial life.

The beauty and salubrity of Leipzig is too well known to need comment, and, as the great emporium of commerce, it is easily accessible by railway from all parts of the Continent.

In conclusion, Dr. Julius Fürst begs to say, that while he will diligently attend to the mental, he will also be careful not to neglect the physical development of those entrusted to him.

For Terms and other particulars, application may be made to Mr. Bethell Jacobs, 7, Whitefriars' Gate, Hull; or to Dr. J. Fürst personally, who intends to visit England in August next, with the view of taking charge of, and accompanying, those who may have arranged to return with him to Leipzig.

References are kindly permitted to the Rev. Dr. Adler, London; and to the Rev. Dr. Schiller-Szinessy, Manchester.

46, Nicholai Strasse, Leipzig, January, 1853.

Education in Germany.
Dr. MAGNUS COHEN, of HAMBURG,

BEGS to acquaint the Jewish Public, that he has now completed some excellent arrangements for the reception of Boarders in his old-established School, and pledges himself to those Parents or Guardians who may entrust their children to his care, that every possible attention will be paid to their domestic and physical comforts, as well as to their religious and secular education.

References are permitted to be made to the Rev. the Chief Rabbi, Dr. N. M. Adler. Further particulars may also be had of Dr. Cohen, as above.

Ladies' School, Manchester.

MISS SEGRÉ begs respectfully to announce to her Co-religionists, that having completed a long course of diligent study and careful preparation at the distinguished Seminary of the Misses Belisario, of Clapton, near London, she has opened an Establishment at 139, York-place, Cheetham Hill Road, Manchester, where, in conjunction with her Sisters, she will devote herself to the instruction of Young Ladies in all the approved branches of a useful education and of elegant accomplishments, combined with the needful study of Hebrew, and the inculcation of religious knowledge.

In addition to the advantages of a day school, Miss Segré ventures to hope that Parents in the adjacent towns will find her Establishment eminently suited for Resident Pupils, to whose moral discipline, as well as mental culture, Miss S. promises the devotion of her best energies; whilst she can with confidence assure to them the kind treatment and genial comforts of an agreeable home.

Reference kindly permitted to the Misses Belisario, Wickham-place, Clapton, near London.

For Cards of Terms, and other information, apply to the Misses Segré, 139, York-place, Cheetham Hill Road, Manchester.

The duties of the School will commence on Monday, the 9th of May next.

Wanted, as Apprentice,

A Respectable Youth, about 14 or 15 years of age, to learn all sorts of Diamond work, Masonic Jewellery, etc. A moderate Premium required. Address, E. Loewenstark, Manufacturing Goldsmith, etc., No. 6, Duke-street, Aldgate.

Sterns' Jewish Private Commercial Hotel, Liverpool.

THE increased Patronage with which the above Establishment has been favoured by the Jewish Public, has induced the Proprietor to remove from No. 9, Mount Pleasant, to the extensive premises situate

No. 102, Duke-street.

No expenses have been spared to provide Gentlemen with every comfort and accommodation; and the Proprietor hopes that, by a punctual attendance to the wishes of his Supporters, he may continue to receive the Patronage with which he has till now been favoured.

Cold, Hot, and Shower Baths on the Premises.

AUSTRALIA.

THE Advertiser, who intends to leave England about the end of next month, wishes to meet with another, of the Jewish persuasion, to join him in taking a berth in a first-class ship for Adelaide or Geelong. Address, Mr. Lewis, 7A, Pancras-lane, City.

To Clothier's Assistants.

WANTED, by Messrs. DAVIS and Co., of the Market-Place, Wolverhampton, Experienced Assistants for the Tailoring and Outfitting Trade, possessing good address, and a thorough knowledge of the business. Liberal Salaries will be given.

Applications to state references, age, etc., etc.

Hebrew and German Master

WANTED, for a School in the Country. For particulars, apply at the Jewish Chronicle Office, 24, Houndsditch.

To be Let,

DESIRABLE Business Premises, in Wigmore-street, Cavendish-square, comprising an excellent Shop, with plate-glass front, together with suitable apartments, and other accommodation. For particulars, apply at No. 11, Bevis Marks, St. Mary-Axe.

Wanted,

A Competent Jewish Female, to attend on an Invalid Lady. She must be good-tempered, and accustomed to a similar situation. As the present would be a permanent one, a moderate salary only will be given.

Address, stating terms, etc., to A. B., Messrs. Lowe and Oliphant, Stationers, Threadneedle-street.

Never-Failing Remedy!
HOLLOWAY'S OINTMENT.

CERTAIN REMEDY FOR SCORBUTIC HUMOURS—AND AN ASTONISHING CURE OF AN OLD LADY, SEVENTY YEARS OF AGE, OF A BAD LEG.

Copy of a Letter from Messrs. Walker and Co., Chemists, Bath.

To Professor HOLLOWAY.

Dear Sir,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the village of Priston, about five miles from this city. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies; her health rapidly giving way under the sufferings she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends, was enabled to persevere in their use, until she received a perfect cure. We have ourselves been greatly astonished at their effect upon so old a person, she being above 70 years of age. We shall be happy to satisfy any inquiries as to the authenticity of this really wonderful case, either personally, or by letter.

A private in the Bath Police Force, also, has been entirely cured of an old scorbutic affection in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, dear Sir, yours faithfully,
April 6th, 1852. (Signed) WALKER and CO.

The Pills should be used conjointly with the Ointment in most of the following cases—

Bad Legs	Chilblains	Gout	Skin Diseases
Bad Breasts	Chapped Hands	Glandular Swellings	Scurvy
Burns	Corns (Soft)	Lumbago	Sore Heads
Bunnions	Cancers	Piles	Tumours
Bite of Moschetos and Sand-Flies	Contracted and Stiff Joints	Rheumatism	Ulcers
		Scalds	Wounds
Coco-bay	Elephantiasis	Sore Nipples	Yaws
Chiego-foot	Fistulas	Sore Throats	

Sold at the Establishment of Professor HOLLOWAY, 244, Strand (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the civilized World, in Pots, at 1s. 1½d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each.

☞ There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of patients in every disorder are affixed to each pot.

Printed for the Proprietor, Joseph Mitchell, at the Printing Office, Circus Place, London Wall, by John Wertheimer, of No. 1, Circus Place, London Wall, and published by John Wesley, 54, Paternoster-row, and may be had at the Jewish Chronicle Office, 24, Houndsditch, in the City of London; also of G. Levi, 26, London Road, Liverpool; M. H. Simonson, 4, York-street, Ducie-bridge, Manchester; and M. Levy, 56, Coleshill-street, Birmingham.

Friday, May 20, 1853.